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*Ānanda-candrikā-stotram*  
[*śrīla-rūpa-gosvāmī viracitam*]  
*śrī-rādhikāyai namaḥ*  
*rādhā dāmodara-preṣṭhā rādhikā vārṣa-bhānavī*  
*samasta-vallavī-vṛnda-dhammillottaṁsa mallikā (1)*

*kṛṣṇa-priyā-valī-mukhyā gāndharvā lalitā-sakhī*  
*viśākhā-sakhya-sukhinī hari-hṛd-bhṛṅga-mañjarī (2)*

*imāṃ vṛndāvaneśvayā daśa-nāma manoramāṃ*  
*mānanda-candrikāṃ nāma yo rahasyāṃ stuti paṭhet (3)*

*sa kleśa-rahito bhūtvā bhūri-saubhāgya-bhūṣitaḥ*  
*tvaritaṃ karuṇā-pātraṃ rādhā-mādhavayor-bhavet (4)*

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Translation—(1) Rādhā (who fulfills the innermost desires of Lord Kṛṣṇa), (2) Dāmodara-preṣṭhā (who is the beloved of Śrī Dāmodara), (3) Rādhikā (who worships Her beloved Śrī Kṛṣṇa), (4) Vārṣabhānavī (who is the daughter of King Vṛṣabhānu), (5) Samasta-vallavī-vṛnda-dhammilla-uttamsa-mallikā [who is the crown (crest) jewel among all the beautiful women (*ramaṇīs*) of Vraja], (6) Kṛṣṇa-priyāvalī-mukhyā (who is the foremost among all of Lord Kṛṣṇa's beloveds [*priyās*]), (7) Gāndharvā (who is skilled in the arts of dance and singing songs), (8) Lalitā-sakhī (who is a bosom friend of Śrīmatī Lalitā-devī), (9) Viśākhā-sakhya-sukhini (who considers Herself extremely happy due to Her friendship with Śrīmatī Viśākhā-devī), and (10) Hari-hṛd-bhṛṅga-mañjarī (who is like the flower bud upon which the playful bumblebee of Śrī Kṛṣṇa's heart sports)—these are the ten names of the goddess (Īśvarī) of Vṛndāvana (Vṛndāvaneśvarī), Śrīmatī Rādhikā. Those who recite the beautiful and secret hymn called 'Ānanda-candrikā' dedicated to Śrīmatī Rādhikā, the goddess of Vṛndāvana, become fortunate and free from ignorance and other sufferings, and soon become recipients of the compassion of Śrī Rādhā-Mādhava." (1-4)

ଶାସ୍ତ୍ରୋପଦେଶ ଗୁଣ ଶାସ୍ତ୍ରୋପଦେଶ  
 Science in Kīrtana

—ଶାସ୍ତ୍ରୋପଦେଶ ଶାସ୍ତ୍ରୋପଦେଶ ଶାସ୍ତ୍ରୋପଦେଶ ଶାସ୍ତ୍ରୋପଦେଶ ଶାସ୍ତ୍ରୋପଦେଶ

—Jagad-guru Oṃ Viṣṇu-pāda Śrīla Sarasvatī Ṭhākura

ভগবান্‌কে জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে। ভগবান্‌কে কীভাবে জানা যায়, সেটা জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে।

There is a natural curiosity in the human heart to know what Bhagavān is and how He can be found.

ভগবান্‌কে জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে, ভগবান্‌কে কীভাবে জানা যায়, সেটা জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে।

Various scriptures have prescribed different methods such as meditation (*dhyāna*), steadying the mind through concentration (*dhāraṇā*), and congregational chanting of the holy name of Bhagavān (*śrī-hari-nāma saṅkīrtana*), etc. for this purpose.

ভগবান্‌কে জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে, ভগবান্‌কে কীভাবে জানা যায়, সেটা জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে।

Now, let's consider which of these paths is the most natural and easily comprehensible for the human heart.

ভগবান্‌কে জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে, ভগবান্‌কে কীভাবে জানা যায়, সেটা জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে।

Bhagavān is infinite. Human thinking power is limited. Therefore, it is impossible for human limited thinking power to fully comprehend the infinite Bhagavān.

ভগবান্‌কে জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে, ভগবান্‌কে কীভাবে জানা যায়, সেটা জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে।

Now, when we try to think about the infinite Bhagavān with our limited thinking power, what philosophical conclusion (*siddhānta*) do we arrive at, what do we find—this should be considered.

Now, when we attempt to contemplate the infinite with our limited power of thought, let us consider what principles we arrive at and what we discover.

ভগবান্‌কে জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে, ভগবান্‌কে কীভাবে জানা যায়, সেটা জানতে মানুষের হৃদয়ে স্বাভাবিক কৌতূহল আছে।

It is seen that to think about any subject, it is extremely necessary to concentrate the mind, because the mind is very restless and distracted.

मनसः मनो मनो विचिन्तयन् मनसः मनसः मनो मनो विचिन्तयन् मनसः  
विचिन्तयन् मनसः मनसः मनो मनो

It is generally impossible to keep the mind stable on any one subject for a long time.

मनसः विचिन्तयन् मनसः मनो विचिन्तयन्-विचिन्तयन् मनसः विचिन्तयन्;  
विचिन्तयन् मनसः विचिन्तयन् मनो विचिन्तयन् मनो?

I sat down to perform my *sandhyā-āhnika* in a secluded place; but where was *āhnika* and where was I?

[Note:

*Āhnika* — (literally means ‘performed daily’) a religious activity to be performed daily at a fixed hour (e.g., chanting of *dīkṣā-mantras*).

*Sandhyā* — the chanting of Vedic *dīkṣā-mantras* such as *brahma-gāyatrī* at dawn, noon, and sunset, at the three junctions of the sun (*tri-sandhi*) with the earth.]

मनसः-विचिन्तयन् मनसः मनो मनो विचिन्तयन् मनो-मनो-मनो विचिन्तयन्  
मनो मनो मनो विचिन्तयन् मनो, मनो मनो विचिन्तयन्, मनो विचिन्तयन् विचिन्तयन् मनो  
मनो मनो विचिन्तयन् मनो मनो विचिन्तयन् विचिन्तयन् मनो विचिन्तयन् मनो विचिन्तयन् मनो  
विचिन्तयन् मनो विचिन्तयन् मनो

Moment by moment, the topics of the world arise and subside one after another in one's mind, just like the way waves rise in the ocean, and before one wave subsides, another wave appears.

मनसः मनो विचिन्तयन् मनो विचिन्तयन् मनो विचिन्तयन् विचिन्तयन् विचिन्तयन् मनो  
विचिन्तयन् विचिन्तयन् विचिन्तयन् विचिन्तयन् मनो, मनो विचिन्तयन् मनो मनो विचिन्तयन्  
विचिन्तयन् विचिन्तयन् मनो विचिन्तयन् विचिन्तयन् विचिन्तयन् मनो

Similarly, just as a bumble bee quickly flits from one flower to another in search of nectar (honey), the mind also rapidly shifts from one subject to another.

मनसः विचिन्तयन् मनसः, विचिन्तयन् मनसः विचिन्तयन् मनो विचिन्तयन् विचिन्तयन्  
मनो विचिन्तयन् विचिन्तयन् विचिन्तयन् म विचिन्तयन् मनो मनो मनो मनो मनो

I made many attempts, but I could not control my mind in any way. My *sandhyā* did not happen. I got up, defeated.

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If the restless mind is not controlled, and the mind is not focused, then how can the subject of thought be grasped?

When the distracted mind is not brought under control—when the mind is not focused—how can the contemplated subject be fit for assimilation?

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If the restless mind is controlled and focused, and the subject is thought about with a concentrated mind, then that subject can be understood.

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If a child keeps a book in front of him but thinks (contemplates) about sports and his friends, then how can he understand his lessons or remember them?

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In other words, he can neither understand his lessons nor remember them.

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The subject of Bhagavān is infinite, limitless, and vast. To contemplate on such an infinite, limitless, and vast subject of Bhagavān, it is worth considering how to concentrate the mind in an appropriate manner.

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Before discussing the superiority of congregational chanting the transcendental sound vibration (the holy names of Lord Kṛṣṇa) and other practices, it is necessary to consider the subject of contemplative and knowledge-based *yoga*.

ਸਭਨੂੰ ਹੀ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ ਸੰਤੋਸ਼ ਸੰ-ਸੰਤੋਸ਼ ਸੰਤੋਸ਼  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ

When the *citta-vṛtti* (attention) is fully restrained from sense enjoyment and absorbed in the blissful realization of the self and Paramātmā, it is called yoga. Yoga involves restraining the fluctuations of the mind and focusing the mind to contemplate Bhagavān.

ਸੋ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੋ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੋ? ਸੰਤੋਸ਼  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੋ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੋ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੋ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੋ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ

Why is the mind always restless or unstable? And how can it be stabilized through *yoga* practice?—It is necessary to first consider the scientifically valid reason for this.

ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੋ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੋ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ

After that, the consideration will be presented as to whether, compared to other methods, the mind can be stabilized very easily through the congregational chanting of the holy names of Bhagavān (*hari-nāma saṅkīrtana*).

Subsequently, it will be considered whether the mind can be more easily stabilized by the congregational chanting of Lord Hari's holy name (*hari-nāma saṅkīrtana*) compared to other methods.

ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੋ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ  
ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ ਸੰਤੋਸ਼ਦਾਇਕਤਾਵਾਂ

Just as darkness enhances the beauty of light, and just as a black object reveals the excellence of a white object, and just as an inferior object clarifies the greatness of a superior object, in the same way, to understand the superiority of



[illegible]

The gravitational pull of the Earth is situated along an imaginary straight line. If a straight pole is drilled with a specific hole from top to bottom right in its middle part, and if this pole is placed on the Earth in such a way that the Earth's gravitational line falls within the central imaginary hole path of the pole, it can stand upright on the Earth. If the pole is even slightly bent or tilted, it will not remain stable. The Earth's gravitational pull entering from one point of the pole to another point causes instability, leading to the pole's inevitable fall. This is the same principle by which an acrobat walks or stands on a wire or rope with his body. Our backbone, being located precisely in the middle of our body, when kept perfectly straight, allows the Earth's gravitational line to fall within the middle channel of the spine, from the anus to the head. The practice of *yoga* involves maintaining the spine in such a straight posture.

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[illegible]

Now, let's examine what an atom is. Scientists say that an atom is composed of one positive (plus) and eight negative (minus) electrons (subatomic particles). In each atom, eight negative and one positive electrons (subatomic particles) reside like nature and *puruṣa* (male principle). It has been observed that there is mutual repulsion between two like-charged electrons (subatomic particles) and mutual attraction between two unlike-charged electrons (subatomic particles). Now, when two unlike charged particles (positive and negative electric particles) combine, the resulting atom retains a certain amount of attractive power. This is the source of Earth's gravitational force. However, when each like-charged particle separates from the atom, the physical properties of these particles outweigh their gravitational force.

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Suppose you take a piece of stone and strike it against another piece of stone. What happens then? Sparks of fire

emerge from the impact and disperse into the void. As you continue this process, the entire stone gradually disintegrates. What does this imply? It suggests that these sparks are heterogeneous electric particles of each atom of the stone, excited by the collision, separating from their dormant state and reuniting in the void according to their inherent nature, ultimately transforming back into atomic form and merging into the void. If all these scattered atoms were to recombine, the stone that deteriorated due to the collision would be reconstituted. The transcendental holy name of Lord Kṛṣṇa (*aprākṛta śrī-nāma*) is vastly superior to these material (mundane) scientific concepts—when realized, it leads the soul to fulfillment.

ພໍ່ ພໍ່ພໍ່ ພໍ່ພໍ່-ພໍ່ພໍ່ພໍ່ພໍ່ພໍ່! ພໍ່ ພໍ່ພໍ່ພໍ່ພໍ່ພໍ່ພໍ່-ພໍ່ພໍ່ພໍ່ພໍ່ພໍ່  
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O esteemed male and female readers! Śrī Gurudeva manifests the ambrosial flow of the Ganges river of the *kīrtana* of Lord Kṛṣṇa's holy names in the world and always cools the dry desert-like world devoid of the nectar of Lord Gaura's *kīrtana*. He personally practices the service of Lord Adhokṣaja and also makes the fortunate souls relish the nectar of Lord Adhokṣaja's service. Let us repeatedly bow to the lotus feet of such Śrī Gurudeva and make our birth and life meaningful by always singing the *kīrtana* initiated by Śrī Gaura-sundara.